1: Rivers E-5 (ca. 1901-02) 1906 Toda

184 234 618 554 the Kars and the Pan *ti* the people of Kars are *mòrol*, but they may only visit the *ti* and take buttermilk and are not allowed to sleep there, nor have they any of the special ceremonial duties of the Melgarsol.

234 463 554 When the dairy of a *ti mad* needs to be repaired or rebuilt, this is done by Melgars men, who must previously undergo an ordination ceremony of the same character as that for the office of *wursol*, and the men rank as *wursol* while engaged in the work. The hut of the *ti mad* is also repaired or rebuilt [358] by the Melgarsol, but in this case the work is done without any special ceremony. In either case the Melgars men are not allowed to leave the *ti mad*, and they sleep in the living hut while the work is being done.

[764] Another duty of the Melgarsol is to assist in carrying the corpse of a *palol* who has died in office.

[123] On the occasion of the *teutütusthchi* ceremony in 1902, when the *palol* and *kaltmokh* left the dairy at Mòdr for several hours, I found a Melgars man in the neighbourhood of the dairy, and it seemed to me that he was watching the dairy while the regular guardians were away. I was told however, that this was not one of the recognised duties of a *mòrol*, and I suspected that he was stationed at Mòdr at the time of my visit, because it was feared that I might take advantage of the absence of the *palol* to make a closer inspection of the dairy than was allowed.

New Dairy Vessels

415 437 439 The earthenware vessels of the inner room (*persin* and *tòrzum*) are procured from Hindus through the Badagąs. They were formerly obtained from a place called Kulpet (Kundapeta), near Nanjankudi in Mysore, and I was told that the Todas used to go down to fetch them.

The earthenware vessels of the outer room (*alug*) are obtained from the Kotas like those of the ordinary dairy.

234 314 The churn or *kòghlag* is made by the Todas themselves from the slender bamboo growing on the hills.

322 415 The material out of which the bamboo vessels (*kwoi*, *idrkwoi*, *karpun*, *uppun*) are made, is procured from a place

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177 sum from the Government as compensation for land taken
421 from them in Ootacamund and elsewhere.

Although the Todas have thus had much difficulty with the
423 Government in relation to the ownership of land, it does not
578 seem that they have trouble in this matter among themselves, and I heard of no disputes between members of different clans or different villages about grazing rights.

In the account of the marriage dispute between Punog and Nertiners (see p. 536) the former had evidently put many of his buffaloes in the charge of his brother-in-law for grazing purposes, but it was quite clear that no question of grazing rights came into this dispute. The buffaloes only came into the quarrel because Nertiners happened to have them in his charge when the marriage dispute arose.

I did not ascertain definitely how grazing rights between two clans or families are regulated, but I think it is quite clear that there is no individual ownership in land.

234 Certain dairies, and probably all the chief villages (*etudmad*),
423 are regarded more or less as the property of the whole clan.
618 There probably never arises any real question of ownership, but as regards the dairies, it was clear that any expenses incurred in the repair or rebuilding of a dairy fall on the whole clan, each *pòlm* of the clan contributing an equal share.[1]

The buffalo herds of the *ti* are also regarded as the property of the whole clan, but the rights of ownership are in these cases very shadowy. It does not appear that the owning clan derives any pecuniary benefit from its possession of the herd, while, on the other hand, the possession involves considerable expense, chiefly owing to certain feasts which have to be provided, and these expenses are given as the reason why certain of the sacred dairies are unoccupied. The people of the owning clan have, it is true, the right of choosing the *palol*, but as the choice is limited, and there is, in most cases, little competition for the office, this is a very empty honour.

423 *Houses.* Each house belongs to a certain family. The
595 normal Toda family consists of a number of brothers with

[358]

[1] I am not clear on whom the expense of rebuilding and repairing a dairy would fall when the dairy is situated at a village occupied by one family only, and used exclusively for buffaloes which are the private property of that family.